

Anpao Kin.

The DAYBREAK

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"Wankantanhan Anpao kin hiyounhipi."--Luke 1. 78.

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NO. 3

ANPAO - KIN:

Rev. E. Ashley,
Rev. W. J. Cleveland, EDITORS

Anpao wotanin wowapi kin wi iyohina, wiyawapi anpetu tokaheya eca wowapi tokšu kin ogna yewicakiciyapi ece. Wi akenom (one year) on kašpapi yamni kajujupi kta.

Wi šakpe kin kašpapi wanji sam okise. Icupi šni itokab kdajujupi kta.

Wowapi askabyapi maša ana wanji qaiš nonpa owapi kin, mazaska eekiya. ANPAO KIN opeton okihipi kta.

Tuwa wowapi kagin kta ca wowapi ska sani el owa kta.

Opetonpi kta wowapi hiyukiyapi qaiš ed taku oyakapi kta cinpi na hiyukiyapi ca, wowapi ojuha akand deced owapi kta.

REV. E. ASHLEY,
Cheyenne Agency, S. D.

Yawaxteya Cajeyatapi Woxapi Wan.

ANPAO KIN icikoyagunyanpi qa wicoran wašte econ iyounpaštakapi kta wookihi yuha. Okodakiciye-wakan opapi tka abebeya tipi kin, hena iyotan otakiye wašte heca kta. Bišop waun kin eciyatanhan, taku eamon onšpašpa oyakapi qa taku bduocun kta wacin kin hena owasin, qa Tipiwakan iyaza omawani woyakapi kin hena, qa nakun Okodakiciye-wakan kin wotanin tawa toktokeca ed kagapi kta. Oyate unkita-wapi kin owasin Anpao kin icupi qa sanm wicaša tokeca wicaqupi nin ecanmi.

W. H. HARE,
Yewicašipi Bishop

LECALA CONVOCATION MNICIYAPI QEL TAKU KIN LENA IHUKUYA OWAPI KIN HE IWOGLAKAPI.

1. What the Church has done for the Dakotas.

Okodakiciye Wakan kin Dakota oyate kin taku ecawicakicon.

Bishop Hare
Rev. W. J. Cleveland

2. What the Dakotas should do for the Church.

Dakota oyate kin Okodakiciye Wakan kin taku ecukiconpi kta iyececa he.

Bishop Johnson
Rev. Amos Ross
Rev. J. Marshall

3. Our life is the life of God: how can we make the best use of it?

Oni unkitawapi kin he Wakan-tanka tawa, tokel iyotan waštaya ilagunyanpi kta iyececa he?

Rev. P. J. Deloria
Rev. Dallas Shaw

4. When, and how, is the best way of giving your money for the Lord's work, so that He will accept it and bless you for it?

Itancan tawicohan kin on tohan, na tokel mazaska unkitawapi kin unkićunpi kta, on Iye icu kta na niyawašte kta he.

Rev. P. J. Deloria
Rev. Geo. Red Owl

5. What is the best way to increase the Natiye Clergy Sustentation Fund?

Dakota Wicaša Wakan Tawomnaye kin yuotapi kta e token econpica he.

Rev. E. Ashley
Rev. J. Wahoyapi

6. What, if any, are the obstacles to further progress of the Dakotas? a. In Civilization. b. In True Religion

Oyate iyotapi kta e, woikuše yuke cinhan, hena taku he. a. Wašicun wicohan on. b. Woohoda wowicake on.

Rev. J. Robinson
Rev. L. C. Walker

7. How may the obstacles be removed?

Woikuše kin hena token heyab iyeye pica he

Rev. H. Burt
Rev. Jos. Good Teacher

8. How may a common man come to respect himself and win the respect of others?

Wicaša ikeeka wan tokel ecaicicon kta na on toktokeca kin hena yuonihanpi kta he.

Rev. Wm. Holmes
Rev. David Tatiyopa

9. Shall we introduce the Church Temperance Society among the Dakotas?

Okodakiciye Wakan kin etanhan Yatke šni omniciye kin Dakota ekna icahunyanpi kta he.

Rev. J. Flockhart
Rev. W. Holmes

10. The neglect of the Holy Communion.

a. The Fact. Rev. A. B. Clark
b. The Cause. Rev. Victor Renville.

c. The Cure. Rev. B. Lambert.

a. Hececapi kin.
b. Taku on hececapi kin.
c. Token asniyapi kta pica he.

TAKUŠNİŠNİ.

Lecala wicaša Mazaapi el wowaši econpi kin wiši wankanwapa cinpi tka hecetuwicakilapi šni on etanhan wicota waneagnana wowaši ayušanpi.

Washington State ekta aguyapi su ojupi etanhan iyutapi 62,000,000 icaliyapi kta kecinpi.

Lecala Petijanjan wigli wiyope-

yapi, Standard Oil Company eciyapi kin, woope kicaksapi iyawicaonpapi, na Owayasu wan el econpi e yuwicakapi, na Wayasu kin mazaska 39,000,000 kajujwicaši; tka Owayasu wankantu kin ekta hoyeyapi kta.

Central America ekta oyate unpi kin ohinni kokicipapi na tuktel kicizapi, na akeš lecala heconpi kta seca kecinpi.

Maine State kin el lecala Owote tipi wan mazaska 500,000 kipi kin heca hulinaga na atakuni šni.

Wehan qon He sapa ekta mazaskazi oqapi tanka yuhapi-Home-stake Mine-eci-yapi kin he maka mahel ilelica, tka mini lila ota okašanpi na kitanse kasnipi. Yunkan lehantu kin lila tanyan hiu kta ca mazaska ota ayusotapi kta keyapi.

Tohan Tunkanšilayapi Tawoyasu-Federal Court-mniciyapi can ohinni Lakota koškalaka el awi-heahipi, Lakota makoce el Mini wakan ahipi ca iyawicaonpapi kin heon. Yunkan taku kin he tanyan šni. Icin itomnikiciyapi kin he wašte šni. Woope kicaksapi kin otelika. Lakota Okaške el yankapi kin woiyokišica. Waoholapi, igluonihanpi, na iyotan Wakan-tanka anagoptanpi kin he wašte.

Lehantu kinhan Inyan woslata makoce opta Maza canku ayapi kin, na Wakpala oinajin etanhan Pte-waniyanpi awicayapi kta e owicakšuhanpi keyapi.

Walworth county S. D. ekta lecala wasu kin lila iha ca on wojupi ota waihangye. Heceel woju wicaša tehiya waakipapi na, on waihanicapi kta.

South Dakota obašpe el hekta omaka taku ojupi na waicaliyapi qon, le omaka iyena icagin kte šni kecinpi. Minišoše iwiyohpeyata ahitipi kin lila wojupi eša hececa.

Tokata iyehantu kinhan ake tuwa Tunkanšilayapi kte cin lehan iwokiciglakapi na etanhan wicaša heca cajeyatapi. Yamni cajepi taniyan pazopi, Mr. Taft, Mr. Foraker na Mr. Cannon. Hececa eša wicota Mr. Roosevelt ake Tunkanšila un kta cinpi.

Tokeša October wi iyehantu kinhan Kulwicaša-Lower Brule-tamakapi etanhan woju iyutapi 55,000 yuganpi kta oyakapi.

Wicanlipi yamni wowapi tawa yutanpi kin na maka iwicakiyutapi on woyuha wicaqupi kta eyapi kin lecala eekiya ptewaniyanpi kin heca Inyanwoslata oyate kin icupi. Oyanke unmapi kin ekta nahalicin takunni šni. Tuweni wicakicicuwapi šni, naiš tokel cinpi kin-woyuha naiš ptewaniyanpi kin-owotanla pazopi šni on hececa seca.

Maza canku okolakiciye wan woope kicakse iyaonpapi na on etanhan mazaska 20,000 kajujwica-yapi. Wicaša, naiš owe wan woope kicakse šni unpi kin he wašte tka.

Canada makoce kin ekta na wakpa wanji St. Lawrence River iyopta ceyagtonpi tanka wan kagapi kta wicaša ota el wowaši econpi. Yunkan tohanyan yustanpi kin he ignuhayela hinłpaye. Mazakan tanka yutapi iyecel hotonyan se jujuwahe na wicaša ota minin hinłpaye na řapi.

He Sapa iwiyohiyanpata, Sican-gu-na Oglala tamakoce iwaziyata, Lakota wicaša talica kute hipi na wašicun kin lila iyokipipi šni. Icin woope yukan tka.

Spaniyola oyate kin lila waon-spepi šni naceca. Wicaša opawinge etanhan wicemna yamni sanpa zaptanla wowapi yawapi okihipi ce eyapi.

Lehan Tunkanšila tawomnaye kin lila yuotapi seca. Le omaka kin mazaska 269.664.022 mnayanpi. Hekta omaka kin aokpanimnayanpi.

FOR THE ANPAO

Walite šni unkićilapi kta iyececa šni, Wakantanka Iyotan Wankantu tokage kin heuncapi. Cinhintku Ohinniyan-ni-un kin we kin unkiyepi on tantanhan papsoupi. Wokiconze owihanke šni kta wan unkitokab egnakapi. Wicaša iyecel iškiniciye awicakehan na wacinaokpani šniyan kin hena unyuhapi chantanhanš taku wan lila wankantuya ca okihi unyanpi kte cin he ogna wiunyućcanpi šni ehantanhanš ipaweliya unkablezap kin heca cas taninyan he.-- Bishop Benson, in The Churchman. [Translated by Wm. M. Robertson.]

THE DAYBREAK.

Rev. E. ASHLEY,
Rev. W. J. CLEVELAND
EDITORS.

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EV. E. ASHLEY
Cheyenne Agency, S. D.

Letter of Commendation.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notices and accounts of my official acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,
Missionary Bishop

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OKOLAKICIYE WAKAN WIYAWAPI.

September wi kin.

1. Yamni iyohakab Anpetu Wakan iaketopa..... To
8. Yamni iyohakab Anpetu Wakan iakezaptan..... To
15. Yamni iyohakab Anpetu Wakan iakesakpe..... To
- 18, 20, 21. Ember Anpetu.
21. St. Matthew Wabošiyé kin Taanpetu..... Sa
22. Yamni iyohakab Anpetu Wakan iakesakowin.... To
29. St. Michael na Ogligle oyasin..... Ska
29. Yamni iyohakab Anpetu Wakan iakesaglogan.

Wotanin-wašte Ayapi On Wocekiye.

Anpetu iyohi wicokaya he cin ehan heyapi kta:

Wanikiya wašte isto wacantkiya nitawa glugal, canicipawega akan otkeyahan yaun tka qon, maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. Amen.

WAKANTANKA Iyotan waša-ke cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaši kta e onšiličiya iceunnicayapi: hecel Wawanglake wicaka na wacinyepica heca iyenakecapi kin on Okolakiciye-wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin eciyatanhan. -Amen.

O Wakantanka, tuwe wicawe wanjila on, wicaša oyate hiyeye cin oyasin maka kin owancaya etipi kta e wicayakage cin, na tona itehanyan naiš kiyela unpi kin, wookiye owicakiyakin kta e Nicinca wašte uyaši qon; wicaša oyasin onilepi na iyenianpi nunwe. Oyate kin optaye nitawa kin opewicaya ye, na Ikcewicaša kin wokiconze nitawa ekta awicagli ye. Tona wicayeco kin ecala wicaluecetu, na ni-

tokiconze kin kohanna uyakiyin kta iceunnicayapi; Jesus Christ Itancanunyanpi kin hee eciyatanhan. Amen.

O ITANCAN, tona nunipi kin hena awicayakite ca niwicayayin kta e yahi kin, na malipiya ekta na maka akan wowaške-ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicaša otoiyohi Wotanin Wašte kin owicakiyakapi kta e iyayapi kin, on Okolakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunnicayapi. Taku wokokipe el ipi kin owasin etanhan ewicayaku ye; maka puze cin wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicaše cin etanhan; šicaya wicakuwa toohitika kin etanhan; wocetungla na inalnipi etanhan; wowacinibošake na owolutaton kin etanhan; na oiyokpaza itancan ičiconzapi kin owasin etanhan ewicayaku ye. Na wojupi na minia-kaštanpi kin icunhan waicalhiye cin, Niye, O ITANCAN, uwicakičiya ye, Ikcewicaša wicota hecin onnawicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya waonšila kin, Nicaje yatanpi kta na Nitokiconze u kta; Niye, Ateyapi kin na Woniya Wakan kin ob woyuonhan na wowitan luha nunwe, maka owihanke waninl. -Amen.

Wotapi šni Itokam Wocekiye wan.

O Itancan, wopila unničupi. Woteklapi kin wolwicaya ye, na wicaša oyasin, maka sitomniyan, Wiconi Aguyapi ni un kin Malipiya eciyatanhan hi kin he olepi na iyeypapi kta e iceunnicayapi. Amen.

Grace Before Meals.

Thanks be to Thee, O Lord. Feed the hungry, and grant that all men, everywhere, may seek and find the Living Bread which cometh down from Heaven. Amen.

ANPETU WAKAN IYOHILA TAWOCEKIYE ON WOONSPE.

Yamni iyohakab Anpetu Wakan iakesaglogan.

Advent omaka kin etanhan Yamni omaka hebanyan Christ, Wowanikiya unkitawapi kin on, wicohan tonakeca econ kin yatinsya iciwanyake unšipi kin, he iyecel Yamni omaka kin hetanhan Advent omaka kin hebanyan woecon wanjila, tani seca eša, tecaya iyo-yabyapi kin he unkipazopi. Yunkan le anpetu tawoonspe kin hececa. Okolakiciye wakan kin he wowašte wokiconze hecel cajeyatapi, icin tona opa wicakicopi kin, iyuha wicakipiya wicakiciglepi heon etanhan. Hecel wokiconze kin wowicake waanagoptan unkopapi na "wowicakeya na yatanpicaya unkolhanyanpi kta" on onspeunkiyapi can agna wowašte tona uncinpi kin on owecinhanyan onspeunkiyapi ecec. Hecel Yamni iyohakab Anpetu wakan 15 kin he ehan wicaša waunšakapi šni kin on ohinni tanyan unyuhapi kta wowašte kin he, na 16 qon ouncage šapa unkitawapi kin yuskapi kte

cin on wowašte kin, na 17 wicatan-can wanjila ounpapi qel woecon unkitawapi ecel econqonpi kta e unkitokab na unkihektab wawokiya wowašte un kta, hecekel unki-lapi. Le anpetu kin he wowiyutanye cin, ouncage šica na šape unyuhapi kin on el unkiyolipayapi sa kin, tankaltanhan maka wowitanye kin, maheltanhan wicacelipi wowiyutanye cin, hena Wakansica woškiške itancan kin hetanhan u ca unkokiyakapi. Yunkan tawocekiye el tokaunyanpi yamni kin lena itkokib naunjinpi kta e wowašte unkilapi, (hecel Baptisma el wočiconze unkitawapi tokaheya ecel unyuhapi kta), wicocante wakašote šni (wowicala owotanla yuhapi kta, wočiconze inonpa kin), Wakantanka išnala ihakab unyanpi kta, (iye toope anagoptanyan wočiconze iyamni kin) hecekel onspeunkiyapi.

Wocekiye kin.

Itancan nitaoyate . . . wowašte wicayaqu kta iceunnicayapi. Wakantanka "taoyate" tona kašinigapi na yuwakanpi kin hena hee (Titos 2. 14), Israel unpi qon iyecel, tka isanpa Wakantanka kiyela unpi. "Wowašte eyapi kin wocekiye unkitawapi oyasin el Itancan taku unkilapi kte cin ohinni onspeunkiyapi. *Maka kin le el, wicacelipi kin, na Wakansica kin, hena taku wowiyutanye itkokipapi kta.* "Maka kin" eyapi kin he Wakantanka iyotan wašteunlapi, na wowilake wacinyepica iyecel waecaunkiconpi kta taku tona ikuseunyanpi kinhan he kapi. Wicaša oyasin akiyececa šni, wanji el takuku on, na tokeca wan el taku toktokeca *maka kin yanka* (St. Luke 8. 14; na 14. 17-20). "Wicacelipi" eyapi kin he nonpakiya kapi: 1, wicatan-can wocantiheye cin he, on ipiičilapi šni ebantanhanš woahitani, wakonpi, itomnipi, škaukapinpi, na wošape iyatagleičiyapi; 2, "wicaša tani" wicacante wošice Adam etanhan unyuhapi kin hee (Roma. 7. 14-25; Ephescs 4. 22). Wakantanka na Taogligle awaunyakapi ece kin hena awicakeya niunpi kin, he iyecel "wakansica kin" išeya ni un (1. Inyan 5. 8). Tuwa wicayapote kta omani eša cunki-yapi kta ca Wakantanka Taogligle kin škanpi ece (Psalm 34. 7) *Wicocante na wicotawacin wakašotešni on nihakab yapi kta.* "Wicocante wakašotešni" kin, Woahope anagoptan awaštelakapi hee, na "Wicotawacin wakašotešni" he Wowicala owotanla yuhapi hecel kapi. Woksapi cola Wakantanka unkolahinigapi naiš waunyakapi kta unkokihipi šni (Matt. 5. 8; 1 Kor. 2. 14). *Nišnala Wakantanka kin niye.* Oyate kin taku wakan ota ičicagapi, cantepi el wakagapi ota eglepi, taku on nipi ikceka kin mazaska, woyuha, woimagaga olepi, na išnala Wakantanka kin ihakab yapi šni tona otapi cel!

Yamni iyohakab Anpetu Wakan iake-napciyunka.

Le anpetu kin he cante owotan-la awanyakapi on Okolakiciye kin onspeunkiyapi, icin tanyan awanyakapi šni hecinhan waanagoptan wiconi wanicin kta. Hekta Anpetu Wakan kin he, Wakantanka ihakab maunipi kte cinhan wicocante wakašotešni on econqonpi kta onspeunkiyapi. "Nicante kin awanglake yo, hetanhan wiconi owahinape kin hee ce (Wico. Wak. 4. 23) he unkokiyapi. Hecel le anpetu tawoonspe kin he hekta Anpetu Wakan tawa kin icikoyake, na taku hee on wowiyutanye itkokib naunjinpi, na Wakantanka itokab unyanpi kta onspeunkiyapi. Wocekiye kin el, Wakantanka cola taku econ unkokihipi šni unkokiyakapi, heon etanhan wicacante na wicotawacin wakašotešni on ihakab unyanpi kta hecinhan, Woniya Wakan kin wicacante awanyake na econkiye kin ecela on unkokihipi ca tanin. Waeconqonpi kin *yuwakanpi* kta iyececa. Anpetu Wakan 17 el waeconqonpi kin he ayušan šni, hecetuwanjica econqonpi kta cajeyatapi kin, lehantu kin taku he ohinniya oniya wakan on econqonpi kta iyececa onspeunkiyapi.

Wocekiye kin.

Niye cokala iyokipi - unniyanpi kta unkokihipi šni. Le el tokel wašake šni hea unqonpi kin unkipazopi. Wotanin wašte el wicaša wan tašake cin iyecel Wakantanka towašte cola iyokipiunyanpi šni. Na iye iyokipiunyanpi kta *uncinpi* šni kinhan, wowašte kin unki-cupi kta ecinpica šni. *Nitaniya Wakan . taku oyasin el.* Eya ni-unqonpi icunhan taku tanka eca on Wakantanka awanunyakapi kta unlapi nace, tka le el taku cistina eša ko unkapi, hecel taku kaeša, tokel owotanla na tanyan econqonpi kta e iwacinunyanpi kta. *Unkicantepi awanyake na waeconkiyin kta.* Taku oyasin tanyan unkolahinigapi kta (Anpetu Wakan Ska Tawocekiye kin) he Woniya Wakan wawicacupi tawa etanhan wanji ee. Woniya wawicacupi šakowin etanhan topa kin taku tanyan okahinigapi kta eciyatanhan (wicoksape, wookahniga, wowahokonkiye), woksape (woslolye) kin hena ee. Hecel taku kaeša on tokel unkiqlušanpi šni ecel, owotanla econunkiyapi kta ca Wakantanka iceunkiyapi kta iyececa tanin. "Awanyake," canku owotanla oagna iyayeunyanpi kta, na "waeconkiyin kta" he canku oagna unyanpi ohakab ijehan el owotanla yusunkayapi kta e hecel unkapi.

Yamni iyohakab Anpetu Wakan iwikcemna nonpa.

Christian omaka icunhan, woecon nom iyotan kin -Wakantanka ekta waštelakapi kta, na wicaša ekta wacantkiyapi kte cin- he akta

na akigle kiksuyeunkiyapi. Na leela se Woniya Wakan kin he uncantepi ohinni awanyakin na econkiye šni ehantanhanš, wowyutanye itkob naunjinpi kta unkokihipi šni, na he maka awacinpi kin eciyatanhan šni, tka Iye oniya wakan tawa kin on etanhan econqonpi kta iyececa onspennkiyapi seca. Waeconqonpi kta woawacin wakašotešni iyececa ecela on šni, tka taku kin hena eceli owotanla econqonpi kta. Wocekiye he el ohinni *iyuškinyan* na *woštanpi* on hececa kta, na taku tona wiyuškinpi na yuštaupi kin škipajin kinhan heyab iyeyapi kta e iceunkiyapi.

Wocekiye kin.

Wakantanka iyotan wašaka, na iyotan waonšila, icin tuwa “wo-waonšila na wacantkiyapi on towašake iyotan yatanin” hee lakaš. *Wowaste ota nitawa kin he on taku kiunniunyanpi kte cin, etanhan tokanl unyaluhapi kta iceunniciyapi*, taku tona kiunniunyanpi kin, taku econqonpi kta iyuškinyan na tawafelya okihišni unyanpi kin hena ee. *Hecel unkiyepi, untancanpi na nnnagipi* kin nopin el wiyeya unqonpi: wašakapi šni, zanipi šni, walpanicapi kin hena *tancanpi* kin on Wakantanka waecakiconpi kte cin pataka ece; waciniwošakapi, iyokišicapi na wowyutanye tawicakpepi kin *nagipi* on econpi kta ikušewicaya ece. Heon etanhan Wakantanka tokel unyuhapi kta kipi kin he iceunkiyapi kta wašte. Lena unkakipapi uyin kta iyokipi, na takuku ocon telika eša, wiyeya na iyuškinyan econ unkiyutapi kte. *Na taku econ unyašipi kin hena iyuškinyan unyuštanpi kta*. Wocekiye kin le el taku ke lice cin he “iyuškinyan” hee. Wakan-tanka taku tona econqonpi kta cin kin, iye tawacin econpi kta (wicohan wašte tona oğna maunnipi kta e unqupi kin) oyasin iyuškinyan econqonpi kta iyokipi ece. Waštelašniyan waeconpi kin iyokipi šni (Roma 12. 8; 2 Kor. 8.12, na 9. 7; Psalm 81. 1 na 95.2; Isa. 6.8). Nakun wocon hankeyela econqonpi kta ee šni, tka ataya ecel unyuštanpi kta (John 17. 4; 19. 30). Wocekiye woeye kin le Itancan Tawocekiye el woeye iyamni kin iyececa, “Mašpiya ekta nitawacin” taku tona econpi kta ein kin, “econpi kin, He iyecel maka akan econpi,” yuštaupi kta nunwe, ogligle wakan iyecel iyuškinyan econpi kta. Ake woeye isakpe iyececa “wawiyutan el unkayapi šni piye,” taku tona okihišni unyanpi kin etanhan tokanl unyuhapi kta iceunkiyapi.

Yampi iyohakab Anpetu Wakan iwike-mna nonpa sanpa wanji.

Christian omaka okise inonpa kin el, Baptisma unqupi qon, woičiconze iyamni kin, Wakantanka tawacin na woope tawa unyuhapi

cta e nahaicin on waonspeunkiya-pi. Nahan “Wakantanka towašte cola” heconqonpi kta unkokihipi šni kin on, wowašte otakiya ice-kiyeunšipi, unkitokab na unkihe-ktab un kta wowašte kin, wowyutanye itkob najinpi kta wowašte kin, wawokiya na awanyakapi wowašte kin, na le anpetu kin wayuskapi kta wowašte on oyakapi. Na iyokiheya hekta Anpetu Wakan wanjikji icunhan Okolakiciye Wakan Owancaya ounpapi kin, he Pa kin tokel waecaunkiconpi kta cin kin he onspeunkiya-pi. Yanni iyohakab Anpetu Wakan 18 el, tawacin, cante, na wowacinyuze cin wakašotešni on econpi kta, 19 qon he Woniya Wakan yusawicaye on, na 20 icunhan iyuškinyan econpi kta, maka towiyuškin eciyatanhan šni, tka woniya on wiyuškinpi eciyatanhan kta onspeunkiya-pi. Yunkan anpetu kin le ake isanpa on cajeyatapi, na woceca unkitawapi kin wicotawacin waliwala, na tinsya on, unkiye tanyan unkecinpi on wowašwala ee šni, tka Wakantanka iyececa unyuskapi na waliwala kin he on.

Wocekiye kin.

Itancan waonšila, nitawate wocacinye yuhapi kin, tona Okolakiciye wakan wacintankaya opapi kin on Wowicala wanjila yuhapi, na Baptisma on Wicatancan wanjila opapi (Ephesos 4. 4-6), akiyecel Wocekiye na Wotapi Wakan Olan. 2. 42) yuhapi on olakolki-ciyapi kin hena eepi. *Wokajuju na wookiye wicacu ye*. Unkiye oyate wowacinye unyuhapi, Okolakiciye Wakan etanhan woiyowa-ja unyuhapi, na Baptisma unqupi qonhan woaltani wokajuju unyuhapi, qeyaš anpetu iyohila wokaju-ju uncinpi ece. Eya tankaya wawoaltanipi šni eša, maka šice cin le el canku lilihlila omaunipi icunhan unsihapi kin ašapapi (John 13. 10). “Wookiye yuke cin itokab” yuskapi “el un kta iyececa. Wookiye unyuhapi šni ehantanhanš, nahaicin woaltani nahmala, na on iyopeičiyapi šni yukan kin on hececa, lakaš nahaicin kajujupi šni. *Hecel woaltani tawapi oyasin etanhan wicayuskapi kta; oyasin eyapi, icin woaltani wanjila econpi na on iyopeičiyapi šni kinhan, waecaunkiconpi kte cin ikušeunyanpi ece*. Hecel Hihanna na Htayetu wocekiye wocon kin el, tanyan econqonpi unkokihipi kta ca tokaheya woaltani unkoglakapi na iyokihe woaltani yutokaliyeyapi unki cupi ece. *Na wicotawacin waliwala kin on waecaunkiconpi kta*: ni unqonpi icunhan taku iyotan unkuwapi kte cin, Iye waecaunkiconpi kte cin hee, “hecel iye ceunkiyapi, na tohan econqonpi kta, na iye anaungoptanpi kta iyecece cin, iyecel econqonpi kta,” wookiye eyapi kin he wowaši econpi etanhan okilipapi kta kapi šni. Tawacin iyoyake yuha

wahwayela waecakicon kta okihi šni. Wowayazan yuke cin on wicatancan kin wowaši econ okihi šni kin, he iyecel woaltani yuke cinhan wicanagi kin he wowaši econ okihi šni. Heon etanhan wicotawacin waliwala on waecaunkiconpi kte cin itokab, woaltani oyasin etanhan unyuskapi kta iyececa.

Ironwood etanhan.

Anpao kin:

Mitakola wicohan wanji on wowapi wakage cin he lee. Koškalaka wašte wanji ohan oblakin kte lo. Ho koška kin he lakota wicohan lila waštela tawicu kici. Yunkan owacinko yuhapi yunkan ungnahela hecin ayuštaupi na Wakantanka wicalapi na Min-iawicakaštanpi, tawicu kici, na Wakankiciyuzapi, yunkan lecala unna te. Wocekiye wicohan kin yuicagapi kte sece qon ecanmi wacintankapi yelakaš. Lecel cajepi Mašpiya Wanbli, Pte san luta win. Ho yunkan wica kin te, June 23, 1907, hancokaya sam oape yamni el te lo. Koska wanji winyan wanji obhankikta awan-blake lo, James Mato wakita. James Railroad, ho ena el yankapi. Ho ihihanna el mazaškanškan yamni el wanna wicalapi makoce etkiya yuonihanyan ayapi ye lo. Canwognaka wašte oğna lipaye Tipi wakan kin makiyutapi nonpa seca, ho tawicu kin tokeya mani na hignaku kin ihakab canpagmi-yayan kin owecinhan iwaštela ayapi. Ho Tipi wakan tiyopa el ehunnipi na yuonihanyan timahe unkiyayapi na catkuta eungnakapi na olowan 95 ahiyayapi. Hel Wawokiya iyute wašte hel un Joseph Cante hunke šni eciyapi, lila yuonihan wicakuwa na tanyan wahokonwicakiye. Iglušan el wicalapi makoce ekta unyanpi, oiyokipi se unyanpi. Ho iglušan e mašpiya ihuni se wicaceye. Ho he icunhan woawacin wan weksuye lee Jakob 4: 1, 17 he weksuye. Tokel on weksuye kin lee. Wocekiye el koška otapi tka wawakipa unyuhapi icunhan el unpi šni, winohacala, wicalica, wakan-yeja ko lila otapi ešaš ake hecetu, olowan onspepi šni ešaš wocekiye yuonihanpi. Ho mitakuye wicohan lececa can el mitawacin kin on wawowakiye, tuwekeša wakipa can el blesana el amayanpa sa yukata se he maša. Yunkan yuonihanpi wacin on hemacaca ka nainš taku awakipa. Yunkan omakiyapi wacin na on hemaceca šni, tka hecel waun na tohanl maši na nakunš oškoka eša el yuslohan eilipemayanpi eša minagi hee ohimičiye kin pilamičiye kte lo. Anpao kin iyacupi napeciyuzapi.

James Rail Road.

Manderson, St. Paul's etanhan Anpao kin:

Wicoiye tona epin kta ca omi-yecilakin kte lo. Eya maka woki-

conze tuwa kipajin kinhan tanyan un šni ece, na tuwa Wakantanka tokiconze kipajin kinhan iyotan wotehi kiciyanka. Ito mitakuyepi taku wan icante mašica e heon lehanl epin kte lo. Tuwa walpanica owacekiye opa kinhan he Christian heca šni kecankinpi, nakun taninyan wahokonwicakiyapi wanjikji el cajeyatapi. Walpanicapila kin hena maka wokiconze kin is eya slolyapi tka kujapi, tancan zanipi šni on oičihipi šni, hecel tuktaktal hecinpi, tokin mazani ca okiškoya woyaju na waicalihwaye nin. Nakun owakihi ca mazacanku kagapi ekta wawakamna nin. Hecel taku ota maka wokiconze el accyapi na ocantešicapi tka Wowapi wakan wan is nakun hel wicetokab heya yanke, wakanpi wicotawacin kin ayušan yo, nitomniciyepi el wicaša wan mazaska napenpe na wokoyake wašte kičun kin el hi kinhan; nakun wicaša wan hayapi šica un kin el hi kinhan, na tuwa wokoyake wašte un kin he tanyan ayatonwanpi na heyakiyapi, oiyo-tanke wašte kin lel hiyotanka yo, na wicaša walpanica qon he najin yo nainš siha wagle kin ihukuya hiyotanka yo eyakiyapi kinhan, otoiyo hi tanyan canteyeciluzapi šni, na wicotawacin šica eciyatanhan wilukeanpi šni he. Nañon po, mihunawanji wašte, Wakan-tanka maka akanl walpanicapi wicalašniga he, wacinyanpi on wijicapi, na tona iye waštela kapi wokiconze iwahowicaya qon he tawayapi kte cin; tka niye walpanicapi kin waštewicayala šni, wijicapi kin hena iyotanhan iyeniciyapi šni, na woyasu oiyo-tanke kin el aniyampi šni he. Wicacaje wašte on cajeniyatapi ece kin hee yašicapi šni he. Ho mitakuyepi Ska un Okolakiciye yaunpi witantanpi šni po, tka otoi-yohi iyakilececa cantekicyuzapi ye. Walpanica kin owila šni onšiwicala po. Tuwa tašunke šikšica canpagmi oğna hiyaya wanlakapi kin wowaonšila nitawapi hee tokeya el un kta. Tuwa ite owanyag šica wanlakapi akapatanhan ee šni. Tuwa alilehlecahan wanlakapi kinhan akab iniciyaye cin he qu yo. Tuwa winyan wan waštani sa yuze na kici hiyaya wanlake cinhan taku tanike cin on awacin šni yo. Tuwa winyan wan isnala wiwazica un kin el nitowaonšila na nitowašte kicila un kta. Christian henica hecinhan win iwoglake šni yo, henica hecinhan owehanhanpi šape cin hena un šni yo, henica hecinhan wicaša wiciyokipi šni qeyaš kolaya yo, henica hecinhan wiowaštela lowanpi ayušan yo, henica hecinhan miniwakan kin itonpa yo. Christian heca ničila heca hecinhan tuktetu oyasin el Wakantanka yatanpi kin el canlwašteya opa yo. Wakantanka okašpe otakiya wamnayin kte šni, nonpakaya tukte unna oyapa kta he. Christian hecapi lice cin

oyapa kta hee wašte. Heon ito Christian henica kta on wicotawacin wan ska lica owotanla luha kta iyececa. Tuwa onšiičiya kila kinhan icalkiciya ece. Wicacełpi tokeca kin hena icajeyate šni yo. Tuwa itkokib niu kin yuonibanyan glñhomni yo. Tipi wakan wanji el yai kin hel iyoniwaja šni kin on yuonihan šni yaškan kte cin hecetu šni. Tukte wacekiyapi kin niš nakun wicakeya cekiya yo, lowanpi kin iyokipiya opa yo, ptaya mani abiyaye cin wanwang najin šni yo.

James L. Chief,
Catechist

Crow Creek etanhan.

Anpao kin:

Ito micunkši wan Cecelia Carpenter te cin ociciyakin kte. Wicincana kin de waniyetu 16 qa nina wašte qa walibana qa ksapa heca. Unkan wayazan qeyas wacintanka qa tin kta kokipe šni wanke ca eced iyaya. Tohand wanke cin en dowanpi can iyuškin qa heya miknakapi scececa eya. Hehand hunku kin wanji ecya unkan iyoki šni qa heya, Nañahcin yušanpi šni ce eya. July 29 hehan iyaya. Tancan kin yuonibanyan janjan canpakmiya okna ayapi qa ħapi. Atkuku, hunku qa unkiye otehi unkakipapi ešaš micunksina wašte walibaya cin heon ake cantemawašte.

Lulu How White Boy.

Faith Station etanhan.

Anpao kin lehanl iyapi conala on woyagečiš kte. Eya tohohinnyan kin lel Winyan Omniciye wan unqonpi tka tohanni hecel naunyahonpi šni ye lo. Lehanl ake Winyan Omniciye unqonpi qon ake teca unkicicagapi. Lel iyotiyekiye leconqonhanpe tka icin Taku wakan okihunyanpi, lakaš heconqonhanpe. Awicakeya wanunji eca miye miye yunkan Wowapi wakan oiye wanji weksuye, "šicaya econpi ayušanpi, taku wašte onspeičiia po," hecel weksuya ca on blihemičiye, iho lecel epa wacin. Ho Omniciye lecel wowaši econqonpi Okolakiciye el, lecel oitancan unyuhapi.

Lucy Horse, Unciyapi; Sara S. Cloud, Unciyapi okihe; Gertie O. Feather, Wowapi kaga; Fannie P. Skunk, Mazaska awanyaka; Lowison L. Bad, Wokagege awanyaka; Bessie O. Feather, Wokagege wiyoypeye; Lizzie S. Cloud na Jennie L. Bad, Wamnyanpi; Millie Y. Bull, Woglake wicaši. Ho lena wišakpe ake Taku wakan el iyohlate wowaši econqonpi kta on unkicagapi heon naunyahonpi kta uncinpe. Tokin Wanikiya ohunyanpi ca wašagya econqonpi nin ecanmi ye, heon Winyan Omniciye yaunpi kin tokin ceunyeciciyapi nin ecanmi ye. Omniciye oyasin iyaškinyan napeciyuzape. Le miye

Lizzie S. Cloud.

Rosebud, St. Luke's etanhan.
Anpao kin:

Lehantu kin Omniciye lel tokel unškanpi kin he onšpa, Christian yaunpi nayahonpi uncinpi na Anpao yaotanin unšpi. Omniciye kin le lila wicotapi yeša tona cante wicakeya Okolakiciye wakan el Wowicala yuha škanpi kin hena ake oitancan wicaglahnigapi na Wakantanka Wowakta, Woiwahoye wicaqu na econwicaši kin el aičičiia, onšiičiya econ wacinpi kta ca wicayušanpi. Itancan kin, Wm. Eagle Thunder; Okihe kin, Jacob Standing Bull; Wowapi kaga, Samuel Little Bald Eagle; Mazaska awanyaka, Harry Big Crow; Wamnyanpi kin, James White Face na Paul Yellow Horse; Wayazan awanyakapi, Abel Little Hawk na Paul Lone Elk; Tiyoapa awanyaka unpi kte cin, Alex. Leader na Hugh Bad Hand; Iapi awanyaka, Charles High Crane.

Hehan Winyan Omniciye oitancan pikiyapi na he nakun yaotanin mašipi. Itancan kin, Mrs. Julia Leader; Itancan okihe, Mrs. Cora Standing Bull; Wowapi kaga cin, Mrs. Maggie Little Bald Eagle; Mazaska awanyaka, Mrs. Clara Eagle Thunder; Wamnyanpi, Mrs. Tie Hair Widow na Mrs. J. Kills Enemy; Wokagege wiyopeyin kta, Mrs. Laura High Crane; Tiyoapa awayakapi kte cin, Mrs. Annie Wahuwapa na Mrs. G. Eagle Deer.

Ho hena ake le omaka ognayan Wakantanka ihuknya onšiičiya wowaši econpi kta wicayušanpi. Tona Anpao kin wanlakapi oyasin nape ciyuzapi. Nisunkapi wanji onšike cin he miye

Wm. Eagle Thunder.

COMPULSORY EDUCATION.

An Act

Entitled an Act compelling the attendance of Indian children at school, when tuition, lodging and board are furnished at the expense of the United States.

Be it enacted by the Legislature of the state of South Dakota:

Section 1. That whenever the government of the United States erects or causes to be erected and maintained, a school for general educational purposes within the state of South Dakota and the expenses of the tuition, lodging, food and clothing of Indian pupils therein is borne by the United States, it shall be compulsory on the part of every parent, guardian, or other person in the State of South Dakota, having control of an Indian child or children between the ages of six and eighteen years eligible to attend said school, to send such child or children to attend said school for a period of nine months, or during the annual term, unless such child or children are excused from such attendance by the county superintendent of said

county in which such child or children reside and a certificate be procured from the county superintendent or schools showing that the bodily or mental condition of such child or children has been and is such as to prevent his or her or their attendance at school or application at study for the period required, or that such child or children is or are taught in the public, private school or other schools in such branches as are usually taught in the public schools: provided, that in case the government of the United States does not make provisions for the free transportation of such child or children to and from their homes to said school then he, she, or they, shall not be liable to the provisions of this act, unless they reside less than ten miles from such school.

Section 2. It shall be the duty of all principals or superintendents of the schools mentioned in this act, before attempting to serve, or cause to be served, a demand for the attendance of certain children naming them and also designating the school at which their attendance is required, upon the parents, guardian or other person having charge of said child or children as may be eligible to attend said school over which he has charge, and a copy of this act on such parents, guardian or other person having charge of such child or children, and such person shall within ten days deliver said child or children at said school or to the principal or superintendent thereof, or furnish satisfactory proof that the bodily or mental condition of said child or children will not admit of attendance.

Section 3. If at the expiration of ten days after such notice or demand, the parent, guardian or other person having charge of said child or children shall have failed or refused to comply with this act, the principal or superintendent shall commence proceedings in the name of the state for the recovery of the fine herein-after provided before any court having jurisdiction.

Section 4. Any parent, guardian or other person having control or charge of any Indian child or children failing to comply with the provisions of the act shall be deemed guilty of a misdemeanor and shall be liable to a fine of not less than ten dollars (\$10.00) nor more than twenty five dollars (\$25) and imprisonment in the county jail for fifteen days for the first offense and not less than twenty-five dollars (\$25) nor more than fifty dollars (\$50) and imprisonment in the jail for thirty days for the second offense and each subsequent offense, besides the cost of the action. It is provided further, that in emergency cases proceedings may be begun at the expiration of three days after each refusal of the parents,

guardian or other person having charge or control of said child or children to comply with the demand of said principal or superintendent.

Section 5. All fines collected under the provisions of this act shall be paid into the county treasury, the same to be placed to the credit of the general school fund.

Section 6. It shall be the duty of all sheriffs, constables, policemen, town and city marshals, in the state to take cognizance of this act and assist principals and superintendents of schools in carrying out its provisions.

Section 7. Any person or persons who shall directly or indirectly persuade, advise or intimidate in any manner, the parents, guardian or other person having control or charge of any Indian child or children from complying with the demand of a principal or superintendent of a school who is endeavoring to carry out the provisions of this act shall be guilty of the same offense and shall be subject to the same penalty as the parent or guardian: provided: that this section shall not apply to the attorney or legal advisor of any parent or guardian in giving advice in his legal capacity.

Section 8. Any justice of the peace within the county where the child or children live shall have jurisdiction to try and determine action brought under this act.

Section 9. All acts and parts of acts in conflict with this act are hereby repealed.

Approved March 8th, 1907.

COE I. CRAWFORD,
Governor.

TRAILED BY INDIANS IN NEW YORK.

Bishop Hare, of the diocese of South Dakota, was sent West many years ago as a missionary Bishop of the Episcopal Church. He founded the mission at the Rosebud Indian Agency, and it was his custom to give to each Indian that he confirmed a silver cross of a peculiar pattern.

A few years ago a lady from New York was visiting in South Dakota, and the Bishop gave her one of these crosses.

Some years after that there was a general convention of the Episcopal Church held in New York City, and several Indians were sent as delegates, all wearing Bishop Hare's crosses.

Arriving in New York, they were dazed, and at a loss to know how to find the building where the convention was to be held. But stoically they started out upon the street. Soon after they met a lady, whom they immediately began to follow. Whenever she turned, whenever she went, they went, too. The lady became much annoyed and finally thoroughly frightened to find that wherever she went a line of red men was trailing behind her.

But investigation explained it. She wore their cross, and they, seeing it, had believed her one of their number who would surely go to the meeting they wished to attend; so they had taken her for their guide.—The Youth's Companion.